Culturally Responsive Leadership: A Framework to Merge Eastern and Western Educational Philosophies in an Era of Increasing Globalization

Antik K. Dey, University of Toronto, Canada

Abstract: In the era of increasing globalization, education has become one of the media through which political, economic and cultural ideas are exchanged between nations and people. This paper looks at the dynamics and the epistemological challenges of delivering a Western (Canadian) curriculum, from the Deweyan lens, in an East East Asian schooling context, namely China, that predominantly views education through the Confucian lens. I will employ a self-study research methodology to highlight some of these challenges, and demonstrate how the four pillars of the Culturally Responsive Leadership (CRL) framework can enhance cultural exchange and close the epistemological gap in a high school setting. This study underscores the importance of hiring and training culturally humble educators. Looking ahead, it will be beneficial to develop more strategies on ways teachers and leaders can unpack their biases when implementing the CRL framework; and develop an appreciation for other epistemological lenses through which one can narrow the gap between Eastern and Western educational philosophies. This way, educators can continue to promote cross-cultural understanding, which can potentially move us towards a more caring and inclusive world.

Keywords: globalization, epistemological gap, culturally responsive leadership, culturally humble educator, cross-cultural understanding, inclusive world

Introduction

T he emergence of increasing globalization in the late twentieth and early twenty-first centuries resulted in an exchange of political, economic and cultural ideas between nations, making Western and Eastern countries more interconnected and interdependent (Wagner, 2017; Zajda, 2020). The terms West and East not only refer to geographical divisions, but also cultural differences (Leung et al., 2006), which influence many aspects of one's life, including how one learns (Jarvis, 2013). The West is generally defined as countries that are located in Western Europe and nations with settlers of Anglo-Saxon origins such as Canada, the United States, Australia, and New Zealand. While definitions can vary a great deal, the East likewise generally refers to countries such as China, Japan, and India, among others. Historically, Western civilizations were strongly influenced by the Greek and Christian traditions, while their Eastern counterparts were predominantly influenced by Hindu, Buddhist, Taoist, and Confucian traditions (Kumar, 2012; Ghimire, 2014; Liu, 2017; Yu, 2008; Leung, et al., 2006).

One of the modes through which political, economic, and cultural ideas were exchanged between the West and the East was education. Historically, Britain's relentless colonial endeavours played a significant role in establishing the English language as the *lingua franca* (Johnson, 2009). Britain's efforts were further complemented by the United States' rise as the world's sole superpower after the Cold War, which "further reinforced the position of English as a tongue of authority throughout the world" (Johnson, 2009, p. 137). As East Asian countries like China aim to play leading roles in the twenty-first century global society, learning English has become a necessity for the Chinese population (Johnson, 2009; Liu, 2017; Zajda, 2020). This demand has given rise to English language training centres and international schools across the entire nation. These educational institutions prefer to hire teachers who are educated in the West to deliver a Western curriculum to the Chinese student population from K-12 (Simpson, 2008).

Since these teachers and their students often grow up with different cultural and philosophical beliefs, it is not difficult to recognize the potential for cultural clashes and epistemological points of contention when they are placed into the same room. The purpose of this paper, therefore, is to employ a self-study research methodology to examine these challenges, and explore how an international teaching staff can strike a balance between Eastern and Western educational philosophies that promote cultural understanding of global citizenship in an Eastern context. This study will focus on an international school where the student population is homogenous, consisting of only Chinese students who are striving to attain a Canadian high school diploma. This paper will employ the Culturally Responsive Leadership (CRL) framework (Khalifa et al., 2016) to examine personal biases, instructional leadership, school environment, and community advocacy (see Figure 1), as they relate to Western educators who are teaching through a Deweyan lens in an Eastern schooling context that views education through the Confucian lens (Dewey, 1938, as

cited in Williams, 2017; Tan, 2015; Yang, 2019). The CRL framework falls under the umbrella of transformational leadership and calls for educators and leaders to go beyond simply acknowledging cultural differences to responding proactively to meet the challenges of a non-homogenous classroom setting (Khalifa et al., 2016). CRL's attentiveness to cultural context is therefore critical when examining the potential challenges that can arise in Eastern classrooms led by Western-educated teachers. The four pillars of the CRL framework (Figure 1) will be explored in detail in the Literature Review; and ways these pillars can potentially help to merge the epistemological gap between the East and West will be addressed in the Discussion.
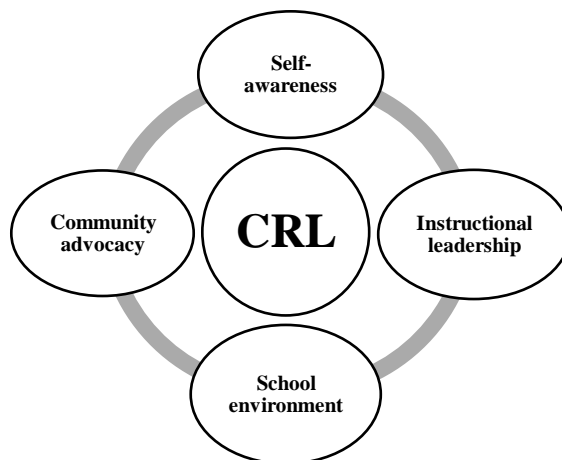
Figure 1. Incorporating the Four Pillars of the Culturally Responsive Leadership Framework
in a Holistic Manner

Literature Review

The literature on Eastern and Western educational philosophy is usually comparative in nature, exploring the issues that may arise when the two cultures, systems, and values meet, especially in the era of increasing globalization (Liu, 2017; Pham Thi Hong, 2011; Tan, 2015; Tan et al., 2007; Walker et al., 1996; Yang, 2019; Zajda, 2020). There are varied and extensive approaches to implementing the CRL framework to create a more culturally inclusive learning environment (e.g., Campos-Moreira, et al., 2020; Gay, 2018; Khalifa et al., 2016; Ladson-Billings, 1995; Lopez, 2015; Adams & Velarde, 2021). I explore key aspects of these approaches in the following sections.

Eastern versus Western Educational Philosophies

The educational system in China is influenced by Confucian philosophy and epistemology (Tan, 2015), which differs significantly from Western knowledge systems (e.g., Dewey, 1938, as cited in Williams, 2017). Thus, the nature of knowledge and how it is transmitted can become a real point of contention between Western and Eastern educational systems. In Mandarin, "to know" is translated to "zhi dao," which literally means to "know the way." According to Confucian philosophy, the teachers "know the way" and students need to learn "the way" from the teacher who is considered to have mastery over the subject matter (Tan, 2015). Confucian epistemology and the Chinese education system is therefore diametrically opposed to what John Dewey, the father of progressive education, proposed regarding learner-centred theory and experimental knowledge (Dewey, 1938, as cited in Williams, 2017). His theories played an important role in providing the broad foundation of some of the educational schools of thought in the West, including my own; where teachers are trained to be facilitators, helping students build on prior knowledge and skills in a student-centred environment.

Canadian Journal for New Scholars in Education
Revue canadienne des jeunes chercheures et chercheurs en éducation

Volume 13, Issue / Numéro 1
Spring / Printemps 2022

English as Second Language Acquisition (SLA)

The English language, operating as the current *lingua franca*, has become a language of necessity for countries like China that desire to have an important economic role on the global stage (Johnson, 2009; Liu, 2017; Zajda, 2020). As the Chinese population continues to invest in learning English as a second language (Johnson, 2009), researchers have noticed that students' SLA is influenced by several factors, namely their native language, psychological, social and cultural factors (Krashen, 1985, as cited in Yang, 2019). This is why it is imperative for teachers, who are educated in the West, to effectively utilize prior knowledge of their Chinese students when teaching in an Eastern context. This could potentially act as a bridge between Western and Eastern epistemologies where teachers utilize students' prior knowledge of their native language and culture in a meaningful way. This could help develop students' collaborative skills in a hybrid learning environment that employs both teacher and student-centred learning approaches.

Student-centred versus Teacher-centred Approaches

As discussed previously, globalization has encouraged Asian countries to import Western educational ideas in order to improve their competitive edge in the global market. Pham Thi Hong (2011) reported a recent shift towards Western educational practices in several Asian countries that are traditionally influenced by Confucian philosophy, such as China, Malaysia, and Singapore, to name a few. This shift involved replacing the traditional teacher-centred approach with one that is more student-centred. In many instances, the Western approaches that involved group investigation did not seem to improve the academic achievement of Eastern students. Tan et al. (2007) reported that group investigation and other forms of student-led activities were not effective among students in Singapore, for it did not match the traditional culture of receiving the information directly from their teachers in preparation for paper exams. The reason for this is two-fold. One, Asian countries have a strong adherence to the "high power distance," a form of hierarchical power structure between leaders and followers (Hofstede & Hofstede, 2005). In other words, in the classroom the teacher is the authority figure (i.e., the leader), and students are expected to follow their instruction. In a group setting, this boundary between the leader and follower may become blurred, causing an epistemological tension. The second reason is related to the differences in how the two cultures communicate. Walker et al. (1996) discussed how Chinese students prefer to communicate in a way that displays politeness and conformity, which can conflict with student-led activities that typically requires students to discuss and debate two sides of an issue, which may be perceived as confrontational and therefore disrespectful.

While global market pressures have encouraged Asian countries to import Western ideas, research has exposed the cross-cultural conflicts that may arise from adopting a student-led pedagogical approach in nations that traditionally implemented teacher-led instruction. The question now is: how could an educator grapple with this tension that has resulted from state-sponsored reforms, students' preferred learning styles, and the teacher's own epistemological lens? I would like to propose that Western-educated teachers work within the CRL framework when teaching in an Eastern context, for it provides educators with the opportunity to draw from both Eastern and Western philosophies in order to narrow the epistemological gap between the two cultures.

Culturally Responsive Leadership

Before delving too far into the CRL framework, it is critical to first define each of the terms involved: namely culture, responsiveness, and leadership. Fraise and Brooks (2015) define culture as, "the beliefs, norms, traditions, and customs of a certain group of people, with each group defining these from an insider's perspective" (p. 10). The culturally "responsive" approach was developed by Gay (2018), which built on Ladson-Billings' (1995) work on culturally "relevant" pedagogy. The theory of culturally responsive leadership involves "philosophies, practices, and policies that are flexible and responsive to change" (Campos-Moreira et al., 2020, p. 408). While both pedagogical approaches share similar aims, the concept of responsiveness goes beyond simply acknowledging cultural differences to responding proactively to meet the challenges of a non-homogenous classroom setting. Focusing on leadership specifically, Gumus et al. (2018) and Leithwood and Duke (1999) reported the various leadership models including managerial, instructional, curriculum, distributed/participative, transformational, transactional, and moral. CRL falls under the umbrella of transformational leadership, a model introduced by Burns (1978) as a move away from the

traditional, top-down style to one that is more collaborative and visionary. The literature, however, calls for a holistic approach that interconnects all the models. That is, an effective leader must utilize the various aspects of each model, especially when implementing the CRL model, as outlined by Khalifa et al. (2016).

There are four pillars to the CRL framework: critical self-awareness, instructional leadership, school environment, and community advocacy. Critical self-awareness entails "an awareness of self and an understanding of the context in which they lead" (Khalifa et al., 2016, p. 1281). This means the leader must question their own biases as they respond to the needs of marginalized students. Secondly, teachers need to be culturally responsive, and have the necessary training to stay up-to-date on the latest culturally responsive practices. This includes "recruiting and retaining culturally responsive teachers and securing culturally responsive resources and curriculum" (Khalifa, et al., 2016, p. 1281). For example, Lopez (2015) discussed the importance of filling the school library with books written by authors of colour and marginalized groups, as a part of culturally responsive curriculum resource building. Another study examined culturally responsive practices in an international school in Malaysia, where the students and staff came from a wide range of cultural backgrounds (Adams & Velarde, 2021). The principal at this school discussed the importance of embedding international mindedness and cultural connectedness in the curriculum. One of strategies included filling the classroom hall with student work that investigated how various nationalities have contributed to the progress of humanity, from music and philosophy to architecture and medicine.

School environment, the third pillar of CRL, refers to creating an inclusive learning environment that "challenges the status quo by interrogating … exclusionary and marginalizing behaviours" (Khalifa et al., 2016, p. 1282). This can be achieved by exploring how to narrow the suspension gaps and other policies that disproportionately affect students from marginalized communities (Khalifa et al., 2016), either visible (Lopez, 2015) or invisible (Hernandez & Fraynd, 2014). The final pillar of CRL is community advocacy, which includes "[engaging] students, families and communities in culturally appropriate ways" (Khalifa et al., 2015, p. 1282). Lopez (2015) emphasized the importance of building trust with community members, such as immigrant parents. One of the principals interviewed by Lopez (2015) revealed how their school invites immigrant families to join the school barbeque, book clubs, and so on, even though they do not speak English. Similarly, an international school in Malaysia with a diverse student population would celebrate Christmas, Lunar New Year, and Diwali to accommodate students from Western, Chinese, and Indian backgrounds, respectively (Adams & Velarde, 2021). In essence, the CRL framework seeks to create a school environment that is open to community and cultural involvement to help all students feel more included in their school community.

Methodology

This paper employed a self-study research methodology (SSRM), which is qualitative in nature, and involves the "study *of* the self *by* the self" (Lassonde et al., 2009, p. 10). SSRM is built on teachers' personal and professional experiences that encourages one to reflect on their practice in order to bring about reform, either at the classroom level or on a larger scale that involves reforming the entire educational system (Lassonde, et al., 2009). Hence, I will employ SSRM to examine how my personal and professional assumptions about pedagogy were tested as a new Bachelor of Education graduate from Canada, who took a teaching position at an international school in China. It was there that I found myself immersed in a learning environment that viewed education primarily through the Confucian lens, whereas my training largely involved approaching education through the Deweyan lens. I will detail my experiences in the form of a narrative in an attempt to critically examine how my own assumptions were challenged in a new teaching and learning environment, due to the epistemological differences between the two cultures.

Observations

As a new graduate from a Bachelor of Education program in the West, I came to China to teach at an international school in the 2012-2013 academic year. I experienced several challenges delivering a Western curriculum to Chinese students. The overarching challenge that I faced, which encompassed all others, was how the role of the teacher differed between the two cultures. The differences in epistemology and pedagogy, and the expectations of me as a

teacher, meant that I had to re-evaluate my training and my teaching philosophy, which prior to this had been focused primarily on student-led pedagogy. Coming into China, I was confident that my teacher training in Canada, which focused a lot on cultural context and celebrating diversity, had prepared me for an international teaching career. However, upon arriving, I found myself in conflict with my own assumptions as to what a teacher and student's role should be.

Regarding instruction, for example, I found that many of my students strongly favoured a teacher-directed, lecture-based learning environment. Students expected to see the teacher standing up at the front of the class; and collaborative work or other forms of assessment, which I had been trained to prioritize, seemed to be an entirely new concept for my students. Thus, my task became to gradually instill team-building skills in my students, starting from the time they entered my class to the end of the academic year.

Another source of epistemological clash was the nature of assessments. Lebans and Radigan (2007) stated that, "in China, education is a centralized system" (p. 13), and explained that a student's future is determined by national exams that are developed centrally. Therefore, the majority of the students entering our international school tended to be test-driven, and they put more value on summative assessments than I was used to in Canada. This made it challenging to get my students to demonstrate their learning using formative assessments and alternative forms of summative assessments, as I had learned from my teacher preparation program. This posed a serious challenge for me.

Furthermore, I was surprised to notice the disconnect that existed between the two-day teacher-orientation meetings arranged by the host school and the realities of the classroom. The handbook we received at the orientation outlined the various courses offered each semester, university application deadlines, special events, as well as other policy-oriented items. However, there was very little information on the social aspects needed to introduce a new teacher from a different cultural background into an international teaching and learning environment, or on how to build relationships with Chinese students. It did not take me long to realize that as a professional I needed to be reflective and re-evaluate my previous assumptions in order to regain my confidence as a teacher.

To better understand the new learning environment I found myself in, I sought out feedback from two key sources. The first source was fellow colleagues—those who were more experienced than me at the school. These conversations, which were informal in nature, took place at various locations including teacher offices, cafeteria, hallways, and so on. I not only reached out to the more experienced Western-educated teachers, but also discussed epistemological approaches with our Chinese counterparts, those who were educated in the East. Building that circle of trust with fellow teachers played an important role in rebuilding my confidence in my formative years as an educator.

The second source of feedback came from my students. Their feedback on how they learned best was paramount to effective lesson planning and assessment strategies. I received this feedback in two ways. The first method involved diagnostic activities at the beginning of the semester, which allowed me to better appreciate their preferred way of learning. The second approach invited students to fill out a reflection form at the end of the school year. This gave them the opportunity to reflect on what worked well and what did not (i.e., the challenges they faced during the course of the school year). From their feedback form, my understanding of their preferred learning styles continued to improve, which encouraged me to find ways to better align my epistemological lens with theirs, from one year to the next. In the following section, I will highlight some of these strategies and their implications.

Discussion

In order to determine how one could strike a balance between Eastern and Western educational philosophies, I now return the CRL framework to examine personal biases, instructional leadership, school environment, and community advocacy, as they relate to Western educators teaching in an Eastern schooling context.

Canadian Journal for New Scholars in Education
Revue canadienne des jeunes chercheures et chercheurs en éducation

Volume 13, Issue / Numéro 1
Spring / Printemps 2022

Implications of Critical Self Awareness

As an international educator, having cultural awareness is paramount. Prior to arriving to a new country, teachers should familiarize themselves with the various customs of that country, so as to avoid cultural clashes that may negatively affect student learning. According to Campos-Moreira et al. (2020), cultural clashes occur as a result of differing values. For example, "losing face" is a common cultural taboo in China (Simpson, 2008). It refers to being embarrassed in public for one's shortcomings. Some of the most effective ways to raise one's awareness of different cultures is by becoming friends with people of other cultures, experiencing their cuisine, and learning their native language (Davis, 2012). One of the strategies I employed to raise my own critical awareness upon arriving in China was to learn Mandarin. This not only helped me meet the challenges of communication in a foreign country, but also allowed me to better understand how my students learn "new" knowledge. This underscores what Yang (2019) reported regarding the influence one's first language has on learning a second. For example, on the very first day of school I would ask my students, "What is chemistry?" Although this can be a complex definition, the Mandarin word for chemistry is "hua xue", which translates perfectly to "study change." By tapping into their native tongue, I not only tapped into their prior knowledge, but also demonstrated cultural respect by utilizing their cultural capital.

Implications of Instructional Leadership

Knowing how your students learn can help one become an effective instructional and curriculum leader, as one could develop lessons that accommodate to the cultural differences between the teacher and the students. One way to embed culturally responsive curriculum and instruction is to highlight and explore the contributions of individuals from students' own communities and cultures (Lopez, 2015). In a chemistry class in China, for example, when discussing chemical composition of substances, one could explore gunpowder, which was developed during the Song Dynasty. This discussion could be facilitated by a "think-pair-share" activity that would allow for a hybrid learning environment between teacher and student-centred approaches. To elaborate, the teacher could provide a lecture on the background of key vocabularies and formulae related to chemical composition calculations. This would align with the Confucian philosophy of teachers displaying "mastery" of the subject matter (Tan, 2015). Once the teacher provides the necessary background information, they could design probing questions that would invite students to think about the chemical composition of gunpowder and how it played a role in Chinese history. Students could think individually, and perhaps conduct a quick internet search and jot down relevant notes. Then they could discuss their answers with a partner ("pair") and develop collaborative learning skills. After consolidating their thoughts with their peers, they could share their understanding in front of the class. This activity helps to create a hybrid learning environment, employing both teacher and student-centred approaches.

Implications of School Environment

In order to implement CRL curricula and instruction, it is imperative for school leaders to hire, train, and retain teachers who are culturally aware, responsive, and humble (Campos-Moreira, et al., 2020; Khalifa et al., 2016). Cultural humility, I would argue, is the key to creating an inclusive school environment, which is the third pillar of the CRL framework. Campos-Moreira et al. (2020) suggests that a culturally humble educator acknowledges "historical and present-day missteps around equity (e.g., racial, gender, sexual orientation, ability, class) and engage in restorative actions for greater inclusion" (p. 413). Cultural humility for international teachers means to see themselves as a guest in their host country. That is, the Western teacher should have as much to learn from their Eastern students as the students do from the teacher and the Western curriculum.

In order to train teachers to be more culturally aware, responsive, and humble, effective Professional Development (PD) ought to be designed for before teaching begins and should be revisited and adjusted throughout the school year. When designing effective PD, it is critical to incorporate theories that are relevant the local school context (Brieger et al., 2020; Bush, 2020). Adapting theory to practice, however, poses challenges on two fronts. First, some practitioners consider their own experiences more valuable than theories that appear too remote. Second, Levitan (2018) reported possible confusion arising from the wide selection of terminology used to explain similar phenomena. For example, one may have a difficult time distinguishing between perspective, frame, metaphor, and paradigm. However,

personal experiences alone are not adequate in meeting the challenges that come with a continuous change in context (Bush, 2020). That is, what worked in one school may not always be effective in another school with a different organizational system. This is a common challenge among international teachers who are teaching a Western curriculum in an Eastern context. Brieger et al. (2020) offers insight into incorporating various learning theories such as connectivism and social learning when developing PD for adults. Leaders should encourage social interactions between Western teachers and their Chinese counterparts during PD sessions, while also inviting them to build on their prior knowledge by assessing their own cultural lens and bias, thereby alleviating the probability of cultural clash. Using these learning theories, leaders can design relevant PD that will engage teachers who are exploring how to merge Western and Eastern educational philosophies in an Eastern context.

Implications of Community Advocacy

In order to create a culturally inclusive learning environment, collaboration must go beyond the school walls that include teachers and students. Collaborative efforts between staff and the community, as well as parents and caretakers must be a priority (Davis, 2012; Khalifa et al., 2016; Lopez, 2015). Similar to how Lopez (2015) encouraged schools to invite parents to book clubs, Davis (2012) advised schools to offer volunteer opportunities for parents, which could include participating in their child's book club or holding a fundraiser. As the head of the science department in an international school in China, I have the privilege of reaching out to parents through a monthly newsletter that highlights the learning activities that are taking place in the various science courses. These newsletters are presented to parents in both English and Mandarin, which not only helps with communication, but also demonstrates a level of partnership between the two cultures. In addition, relationships between the school and parents can be built by inviting parents to participate in culturally-inclusive school events (Leithwood & Duke, 1999). At our school, the leadership team organizes an annual "Culture Day", where students and parents have the opportunity to introduce Chinese cuisine, art, dance, et cetera, to the foreign teachers. These events promote cultural exchange and mutual appreciation—essential ingredients to developing global citizenship in students—which Labaree (1997) would argue is one of the purposes of schooling.

To carry out these tasks, a school would benefit from a transformative leader, who adheres to the CRL theory, while seasoning it with the distributive leadership theory, a relatively new model of leadership. Gumus et al. (2018) reported that in this approach, leadership is "no longer attributed to a single person … [as] decentralization of power has gained prominence" (p. 41). At our school, in addition to Department Heads, there are Chinese Head Teachers who we collaborate with in order to create a culturally responsive learning environment. Head Teachers in China are equivalent to Home Room Teachers in the West. The Head Teachers are our direct line of communication with parents, as they act as translators between the two parties. Their role is paramount in carrying out the school events that were mentioned above.

Concluding Remarks

In order to enhance cultural exchange and close the gap between Western and Eastern philosophies, educators and leaders are encouraged to work within the CRL framework, as it promotes mutual opportunities for cultural growth and engagement.

Although this self-study research methodology provides context-rich data on how the CRL framework can help to narrow the epistemological gap between the East and West, there are limitations to this approach. Firstly, due to the small-scale nature of this study, the findings from this research are location-specific, and are not meant to generalize to other international schools in China and beyond. In the future, it would be beneficial to explore the dynamics and challenges present in other international schools through the use of case studies or interviewing methodologies. Secondly, given the nature of the sample size, only Deweyan and Confucian lenses were compared. Future studies could examine and compare other epistemological lenses, including neo-liberal, Taoist, Buddhist, and Hindu philosophies, to name a few, that have shaped their respective educational systems. Furthermore, it would be advantageous to compare epistemological practices between Eastern Europe and the West. Similarly, other Eastern practices, like in South Asia, which was influenced by Hinduism (i.e., Vedic traditions), would be worth comparing

with one of the Western epistemological lenses, including Deweyanism and neo-liberalism. In terms of implementing the CRL framework in an Eastern context, more strategies on ways teachers and leaders can unpack their biases need to be explored. All of these steps will help to narrow the epistemological gap and promote cross-cultural understanding that can potentially move us towards a more caring and inclusive world.

Acknowledgement

REFERENCES

Adams, D., & Velarde, J. M. (2021). Leadership in a culturally diverse environment: perspectives from international school leaders in Malaysia. *Asia Pacific Journal of Education, 41*(2), 323-335. https://doi.org/10.1080/02188791.2020.1732295

Brieger, E. (2020). Connecting theory and practice: reviewing six learning theories to inform online instruction. *European Journal of Training and Development*, *44*(4/5), 321-339. https://doi.org/10.1108/EJTD-07-2019-0116

Burns, J. M. (1978). *Leadership*. New York: Harper Torchbooks.

Bush, T. (2020). Models of educational leadership and management, In *Theories of educational leadership and management* (5th ed. pp. 19-25). Sage.

Campos-Moreira, L. D., Cummings, M. I., Grumbach, G., Williams, H. E., & Hooks, K. (2020). Making a case for culturally humble leadership practices through a culturally leadership framework. *Human Service Organizations: Management, Leadership & Governance, 44*(5), 407-414. https://doi.org/10.1080/23303131.2020.1822974

Davis, B. M. (2012). *How to Teach Students Who Don't Look Like You: Culturally Responsive Teaching Strategies*. Corwin.

Fraise, N. J., & Brooks, J. S. (2015). Toward a theory of culturally relevant leadership for school-community culture. *International Journal of Multicultural Education, 17*(1), 6-21. https://doi.org/10.18251/ijme.v17i1.983

Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice.* Teachers College Press.

Ghimire, S. (2014). Comparing 'East' and 'West' on the basis of epistemological paradigms. *Social Science Research Network*. http://doi.org/10.2139/ssrn.2510960

Gumus, S., Bellibas, M. S., Esen, M., & Gumus, E. (2018). A systemic review of studies on leadership models in educational research from 1980 to 2014. *Educational Management Administration & Leadership, 46*(1), 25-48. https://doi.org/10.1177/1741143216659296

Hernandez, F., & Fraynd, D. J. (2014). Leadership's role in inclusive LGBTQ-supportive schools. *Theory Into Practice, 53*(2), 115-122. https://doi.org/10.1080/00405841.2014.885811

Hofstede, G., & Hofstede, J. (2005) *Cultures and organisation-software of the minds* (2nd ed.). New York: McGraw-Hill.

Jarvis, P. (2013). Learning to be a person – East and West. *Comparative Education, 49*(1), 4-15. https://doi.org/10.1080/03050068.2012.740216

Johnson, A. (2009). The rise of English: The language of globalization in China and the European Union. *Macalester International, 22*(1), 131-168.

Khalifa, M. A., Gooden, M.A., & Davis, J. E. (2016). Culturally responsive school leadership: A synthesis of the literature. *Review of Educational Research*, *86*(4), 1272-1311. https://doi.org/10.3102/0034654316630383

Kumar, P. (2012). Aspects of learning in Hindu philosophy. In P. Jarvis and M. Watts (Eds.), *The Routledge International Handbook of Learning* (pp. 499-507). Routledge.

Labaree, D. (1997). Public goods, private goods: The American struggle over educational goals. *American Educational Research Journal, 34*(1), 39-81. https://doi.org/10.3102/00028312034001039

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491. https://doi.org/10.2307/1163320

Lassonde, C.A., Galman, S. C., & Kosnik, C. M. (2009). *Self-study research methodologies for teacher educators*. Sense Publishers.

Lebans, T., & Radigan, M. (2007). Teaching in China: An outside look in. *The Rural Educator, 28*(2), 13-18.

Leithwood, K., & Duke, D. (1999). A century's quest to understand school leadership. In J. Murphy & K. S. Louis (Eds.), *Handbook of research on educational administration* (2nd ed., pp. 45-72). Jossey-Bass.

Leung, F. K. S., Graf, K-D., & Lopez-Real, F. J. (2006). *Mathematics Education in Different Cultural Traditions-A Comparative Study of East Asia and the West: The 13th ICMI Study*. Springer US.

Levitan, J. A. (2018). The danger of a single theory: Understanding students' voices and social justice in the Peruvian Andes. *Teachers College Record, 120*(2), 1-36.

Liu, J. H., (2017). Neo-Confucian epistemology and Chinese philosophy: Practical postulates for actioning psychology as a human science. *Asian Journal of Social Psychology, 20*(1), 137-149. https://doi.org/10.1111/ajsp.12168

Lopez, A. E. (2015). Navigating cultural borders in diverse contexts: building capacity through culturally responsive leadership and critical praxis. *Multicultural Education Review, 7*(3), 171-184. https://doi.org/10.1080/2005615X.2015.1072080

Pham Thi Hong, T. (2011). Issues to consider when implementing student-centred learning practices at Asian higher education institutions. *Journal of Higher Education Policy and Management*, *33*(5), 519–528. https://doi.org/10.1080/1360080X.2011.605226

Simpson, S. T. (2008). Western EFL teachers and East-West classroom-culture conflicts. *SAGE Journals, 39*(3), 381-394. https://doi.org/10.1177/0033688208096847

Tan, C. (2015). Education policy borrowing and cultural scripts for teaching in China. *Comparative Education, 51*(2), 196-211. https://doi.org/10.1080/03050068.2014.966485

Tan, I. G. C., Sharan, S., & Lee, C. K. E. (2007). Group investigation effects of achievement, motivation, and perceptions of students in Singapore. *The Journal of Educational Research, 100*(3), 142-154. https://doi.org/10.3200/JOER.100.3.142-154

Wagner, P. (2017). Higher education in an era of globalization: What is at Stake? In *Globalization and Higher Education* (pp. 7-23). University of Hawaii Press. https://doi.org/10.21313/9780824862664-005

Walker, A., Bridges, E., & Chan, B. (1996). Wisdom gained, wisdom given: instituting PBL in a Chinese culture. *Journal of Educational Administration, 34*(5), 12-31. https://doi.org/10.1108/09578239610148250

Williams, M. K. (2017). John Dewey in the 21st Century. *Journal of Inquiry & Action in Education, 9*(1), 91-102.

Yang, H. (2019). Influence of Chinese Language and Chinese Culture on English Language Acquisition. *Innovations in Education and Teaching International, 5*(9), 71-78. https://doi.org/10.6896/IETITSSH.201911_5.0009

Yu, A. (2008). *Comparative Journeys: Essays on Literature and Religion East and West*. New York Chichester, West Sussex: Columbia University Press.

Zajda, J. (2020). *Globalisation, Ideology and Neo-Liberal Higher Education Reforms*. Springer Netherlands.

ABOUT THE AUTHOR

Antik K. Dey: Mr. Antik K. Dey is currently a Master of Educational Leadership and Policy student at the Ontario Institute for Studies in Education, University of Toronto. His research interests include comparative education, educational neuroscience, and teacher development. His work has previously been published in the *International Journal on Innovations in Online Education*, and in the *Canadian Teacher Magazine*.